

# Religious Informer.

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## RELIGIOUS INTELLIGENCE.

FOR THE INFORMER.

*Copy of a letter from Eld. Aaron Buzzell, to the Editor, dated at Strafford, Vt. Aug. 10th, 1820.*

Dear Brother,

It is with pleasure that I inform you, that I am well in body and feel happy in mind, and hope these will find you enjoying the same blessing. Dear brother, I would inform you, that the work of God is still going on in this town.—When I returned home from the Yearly-Meeting, I found my brethren in the *spirit*, under *marching orders*, waiting for my return to administer the ordinance of baptism. This was consoling to my soul. The next day after I arrived home, (which was the Sabbath,) I met with the brethren and people at the white meeting-house, and had a solemn time. After meeting of worship, repaired to the water and baptized nine, who came up from the water praising God and the Lamb. I have baptized 9 since. Nine have been added to the church,

and the work is still going on. A number have been hopefully converted to God, & a number more seeking the Lord sorrowing. Truly the prospect is encouraging.

May the Lord bless all his dear ministers with more of the *spirit of Christ*, & then they will be workers together with HIM, and see the "*travel of his soul, and be satisfied.*"

Dear brother, pray for me, that my FAITH FAIL NOT.

*Farewell.*

AARON BUZZELL.

FROM ELDER JOSEPH BADGER,  
dated at Mendon, N. Y.

BROTHER CHASE,

It is good times in this quarter. God is at work among several denominations in a recent reformation in Saratoga County, where it is thought, that more than one thousand souls have been converted. God's blessing attended the Quarterly Meeting, which was holden in Ogden, Genessee co. May last. Elder J. N. Hinkley has been much blessed in that quarter of late. I have

baptized several of late, so has Elder Miliard of Bloomfield. May God bless us with more holiness, and a greater out-pouring of his spirit. My late visit to Cayuga County was crowned with God's presence.

Yours in the gospel,  
J. BADGER.

### "ONE THING IS NEEDFUL."

This *one thing* is religion. Other things are necessary in a secondary, but not in a primary sense. "Religion, pure & undefiled before God," is infinitely important to the soul. "No man without holiness shall see the Lord." Without religion there is no substantial happiness. All the dazzling, and alluring scenes this world presents give no permanent joy. But "godliness hath the promise of the life that now is, and of that which is to come." He who "walketh in wisdom's ways" is in the only way, which will secure to him that little portion of happiness which is to be found in this "vale of tears." *The one thing needful* is necessary for all, of every age and condition. All need the comforts and blessings of religion. It will console the afflicted, comfort the aged & guide the youth. It cheers the bed of death, and gives serenity to the countenance of

the departing saint. Religion affords the best antidote against the numerous temptations to which all, and especially the youth are liable. Life being so short and uncertain, no time should be lost, but early impression should be made upon the mind, that the good seed may spring up and grow, before the "tares" take such deep root, that no room is left for the wheat. The fact that more than one half of the human race die under sixteen years of age, should be a powerful inducement to early piety. The sooner the youthful mind is engaged in the pursuit of religion, the better the prospect will be for happiness. The truly religious person tastes, in some degree, the happiness, and breathes the air of paradise. Piety is amiable and attractive in all, but especially in youth, it has the most captivating charms. With such persons, although nature may have adorned them with beauties of form and complexion, and these have been improved by ornaments of dress and art—Yet all this is nothing more than the enamel of a casket. The jewel is within.—The youthful mind, enriched with the graces of christianity, is "more precious than rubies." Besides early piety is the way to usefulness in the world.



"Length of days is in her right hand, and in her left, riches and honors." Evil days are coming, and the years are drawing nigh, in which, he who has not religion, will say he has no pleasure in them. A religion is the 'one thing needful,' & the days of youth, the days most properly and wisely allotted for securing a pearl of such infinite value, it is distressing to the heart that has felt the burthen of his own iniquities, to see so many wasting their golden season in the pursuit of that, which will ultimately prove to them vanity and vexation of spirit. The volume of inspiration encourages youth, in a peculiar manner, to seek the Lord. "He that seeketh me early shall find." From such, God will withhold no good thing, but even the "one thing needful" he will graciously bestow, with all the kindness of an affectionate father. Young persons cannot seek God too early. No one will believe that Samuel, Joshua, Daniel, or Timothy, who were all eminent for their early piety, now regret that their youthful days were spent in the service of God. Nor will any one ever regret giving himself early to the Lord. Can he have too much of the time or service of the young, who has suffered, and bled, &

died that they might live? Reason, conscience, and the word of God say it is impossible.

*Vt. Intel.*

FOR THE INFORMER.

### RELIGION.

Hail pure RELIGION, undefil'd,  
Jehovah's darling, spotless  
child;

Whenever man thou deigns  
to bless—

Thou art his greatest happiness.

While through Life's wilderness I stray,

O guide me by thy cheering  
ray;

Illume my path, direct my feet,  
Till I in heav'n my Saviour  
meet.

We publish this living letter, hoping it will encourage others to  
"GO & DO LIKEWISE."

Wheelock, Vt. July 31, 1820.  
DEAR BROTHER,

I hereby express my satisfaction in perusing your Informer, of which I have received every number, and wish a continuance. I send you *one dollar* enclosed, and wish you to send a receipt for past—& to come, as far as it will pay.

Your's, &c.

J\*\*\*\* L\*\*\*\*

N. B. One dollar will pay for 2 years, if sent at the close of the 1st year, exclusive of postage.

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ANDOVER, N. H. SEPTEMBER, 1820.

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FOR THE INFORMER.

No. 1.

## BIOGRAPHY AND REFLECTIONS.

DEARLY BELOVED FRIENDS,

Permit me to communicate a few of my feelings upon subjects, in which I feel interested.

Twenty years ago last April, I professed to enlist under the royal banner of Prince Immanuel, and become a follower of the meek and lowly Jesus, being then about fifteen years of age. At the age of 21, I felt solemn impressions of mind to labor more publicly in the vineyard of my Lord and master Jesus Christ; but the greatness of the work, and my inability to perform so arduous an undertaking, connected with various other circumstances, caused me to omit bearing a public testimony, as a preacher, more than one year. After passing through many exercises of mind, sometimes doubting whether my impressions were from God, or my own fancy, and fearing that I should not be an honor to the cause of Christ, if I engaged in the ministry; yet viewing the worth of precious souls, & feeling such impressions on my mind to invite them to turn to Christ, at length I engaged in the work of proclaiming a Saviour's love to a perishing world. In the month of August, 13 years ago, I began to publish the word of life to the children of men. The first text that I ever spake from, I thought was exactly agreeable to my feelings. It is recorded in Jeremiah 1. 6. "*Then said I, Ah, Lord God! behold I cannot speak; for I am a child.*" But the verse following gave me some encouragement to believe that God would be with me. I believe, if ever I prayed in my life, I prayed at that time, that God would confound me before the people, if it was not my duty to preach. I thought I could adopt the language of the Poet and say;

*"Lord chain my tongue in silence tight,  
If thus to speak I am not right."*

Since that time I have endeavored to labor for the good of souls, the most part of the time, but often lament that I have been no more faithful in so good a cause. Now from a weakness at my lungs, I am unable to preach but little. I often view the greatness of the harvest, and the fewness of faithful laborers. Sometimes I long for the privilege to go abroad &



publish salvation, but know my strength will not admit, therefore I desire to be reconciled to my situation. Notwithstanding I have not strength to travel as formerly, yet I enjoy much consolation in hearing of the wonderful displays of God's love in reformation.

The present time is remarkable for reformation. From almost every part of our country, we hear of revivals of religion, which gladden the hearts of God's people. Yet much remains to be done in the vineyard. Notwithstanding the joy we feel in seeing sinners turn to God, yet we have reason to mourn, that some have the name of christianity, but are destitute of a principle of grace in their hearts. With pain I look forward, and contemplate the awful situation of such as are professors, and not real possessors.

It appears evident from the scriptures, that man is made an accountable creature to God for his conduct, and has power given him, by his Creator, to comply with the offers of mercy, and obtain *eternal life*, or reject, and "*be punished with everlasting destruction.*" 2. Thess. 1. 9.

If then our condemnation is in consequence of rejecting the light, that is given us, how important that we take heed, as unto "*a light that shineth in a dark place.*" 2. Pet. 1. 19.

Any person, professing Godliness, ought at all times to remember, that he must be tried before a *Judge*, that can discern all his motives. However we may deceive our fellow men, we cannot deceive God. What will all our profession of religion avail, if our hearts are not right in the sight of God? Remember that "*where your treasure is there will your heart be also.*" Mat. 6. 21.

Permit me, my friends, to enquire respecting the state of your minds.

When you awake in the morning from your slumbers; Do you return thanks to God for his protection over you through the night, and ask him to guide you through the day? or is your mind engaged mostly on the things of this world? When you are called by duty to labor at your occupation; Do you ask God to bless your endeavors? When you are in the company of the world; Is your prayer to the Lord, that you may be an ornament to your profession, by a godly walk and conversation? If you are called to transact business; Are you governed by a principle, which teaches you, that "*All things whatsoever ye would that men should do unto you, do ye even so*

to them?" Mat. 7. 12. If at any time, you have been overtaken in a fault; Are you willing to confess your fault? Is it the desire of your hearts to serve God in all things? When you retire from the labors of the day; Do you look back upon the day that is gone, and say in language like this? "O Lord, another day is gone, which brings me one day nearer the grave, the house appointed for all the living! If any thing has been done by me this day, that is not agreeably to thy will, or any duty omitted which I ought to have performed; pardon the sin, and help me to mend." Is it your prayer that God would protect you through the night, or can you retire to bed thoughtless about your precious souls, and arise in the morning without giving thanks to God for his care over you! My dear friends. It is a great thing to be a *christian*. If watching and praying is laid aside, brotherly love is lost; and a careless, stupid indifference follows. The scriptures tell us to be "*Not slothful in business; fervent in spirit; serving the Lord.*" Rom. 12. 11. Paul said, "*Let this mind be in you, which was also in Christ Jesus.*" Phil. 2. 5.

I will here add a few things, said by a certain brother on this subject, which are agreeably to my own feelings.

"To be a *christian* is to be like *Christ*, it is to be an imitator of HIM; to be possessed of his spirit and temper, to live as HE lived, to walk as HE walked in this world, to have our words and actions correspond with the divine rule; and unless we know something of this, both in heart and practice, we have no evidence that we belong to his kingdom. To conclude this subject, I would say as Paul did on another occasion, Heb. viii. 1 "*Now of the things which we have spoken, this is the sum; We have an high priest, who is set on the right hand of the throne of the Majesty in the heavens*"—him we profess to love and follow, his life our example, his word our rule, his spirit our comforter and instructor; saved by his grace, cleansed by his blood, baptized in his name, and expect to reign with him forever in glory. Therefore while we profess such great things, and look for such glorious things, what manner of persons ought we to be in all holy conversation and godliness. But if we are what we profess to be, why do we bear so little of the fruits of the spirit? "*Where is that ardent devotion, that pure love to God, that zeal for his glory, that cheerfulness and delight in his service, that resignation to his will, that generous benevolence to mankind, that zeal to promote their best*



*interests, that meekness and forbearance under ill usage, that unwearied activity in doing good to all, that self-denial and heavenly-mindedness which shone so conspicuously in Christ, whose holy name we bear,"* and whose example we ought to follow.

Alas ! when we compare the the conduct and conversation of many professors, with the example and doctrine of Christ and the apostles, they appear to be wanting in almost every thing that is essential to the real followers of Christ. I say the truth in Christ, I lie not, my conscience also bearing me witness, that I have great heaviness, and much sorrow in my heart for some, who have professed religion, and call themselves christians, and say they are bound to the bright world of glory, and expect shortly to receive an immortal crown of everlasting life ; yet the solemn commands of the everlasting God, the love of a Saviour, the warnings, exhortations, and entreaties of their brethren, are not sufficient to restrain them from their sinful pleasures. The charms of the king of glory, the peace and happiness of his kingdom, the unbounded riches and unfading treasures which are to be found there, are not great enough to draw their minds away from the charms of this alluring world. Their minds have become earthly, their conversation earthly, and we have reason to fear their treasure is also earthly. Well may we adopt the language of Paul, and say, *"Many walk, of whom I have often told you, and now tell you even weeping, that they are the enemies of the cross of Christ, whose end is destruction, whose God is their belly, who glory in their shame, who mind earthly things ;"* and instead of being bound the strait and narrow, self denying way that leads to life, we have too much reason to fear, that some, who run well for a season, are now walking the broad, gratifying way that leads to destruction. O their end, their dreadful end ! what an amazing disappointment will such unhappy souls meet with, when they shall begin to knock and say, "Lord, Lord, open unto us, for we have eaten and drunk in thy presence," &c. but he will say, "depart from me ye workers of iniquity." O sorrow indiscribable ! O reflections, keener and more painful than the sword of steel to the tender heart ! May the kind Lord, who is rich in mercy, awaken such worldly, formal and lifeless professors to a sense of their dangerous situation, before they are alarmed by the summons of death, or affrighted by their unexpected and unprepared appearance before the judgment seat of Christ."

Perhaps the foregoing may, to some, appear too severe; but if they knew the feelings of my heart, and viewed the subject in the same manner that I do, it would appear reasonable.

*My Dear Friends,*— I consider, that soon I shall be called to appear at the Judgment seat of Christ, there to give an account, how I have preached, exhorted, and admonished my fellow men; also how I have lived before them. Now since I am unable to travel and preach as formerly, I wish to improve the few remaining days of my life, in publishing something that will encourage the christian to live holy, the backslider to return to his father's house, the false professor to be apprized of his danger, and the poor sinner to seek the Saviour before it is too late. No doubt hundreds will read this short address, that never saw my face in time, and probably never will until the last trump shall sound. But if we should then be so happy as to meet at the right hand of Jesus, our labors will be over, and we shall see as we are seen, and know as we are known, and dwell forever with the Lord.

*I close this number, by subscribing myself*

*A servant to the Church for Jesus sake.*

EBENEZER CHASE.

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### DIALOGUE

BETWEEN JULIA AND ALMIRA.

(Continued from page 126.)

*Julia.* I rejoice to see you once more, my dear Almira. I have waited impatiently for your return from your aunt's.

*Almira.* I intended, the morning we parted, to call on you soon, to resume our unfinished conversation; but I soon received information from my cousin Ann, that her departure was at hand: I therefore made no delay, but hastened to her; & there I realized the truth of what the poet says:

“The chamber where the good man meets his fate,  
Is privileg'd beyond the common walks of virtuous life,  
Quite in the verge of heaven.”

Thus our time has been differently spent; I have been called to the house of mourning, you to scenes of festive mirth.

*J.* I heard the dear girl had bid adieu to these terrestrial scenes.



*A.* Yes, she has truly bid a cheerful adieu to all the fleeting joys of life, and her spirit stripped of the heavy clog of flesh, now breathes its native air.

*J.* Almira, tell me all.

*A.* It is impossible to describe the heavenly joys that filled her soul. She had such foretastes of the glory that was soon to be revealed, that no one could behold her countenance without sensibly feeling, that "precious in the eyes of the Lord is the death of his saints." She was so enraptured with the blissful smiles of her Saviour, that her tongue was unable to express her joys. She endured no excruciating pains, but gradually failed and died without a struggle or a groan. Her eyes were stedfastly fixed on heaven, while she exclaimed, "My beloved is mine, and I am his." "Come Lord Jesus come quickly." She then folded her hands and stopped breathing. So merciful was God to the dear lamb, that He carried her in His bosom through the dark valley, and gave her a triumphant entrance into the joys of her Lord.

*J.* What a joyful, solemn scene! Were her friends prepared for this severe affliction?

*A.* They felt the chastisement; the wound was deep; but their consolations abounded. They wept much; but their tears were tears of resignation.

They look'd to God who gave the fatal blow,  
Own'd all was just, nor ask'd why dost Thou so?

*J.* Even Balaam wished to die the death, but expressed no wish to live the life of the righteous.

*A.* No one who believes in revelation, but desires to be ready against the solemn hour of death, and with trembling Felix, intends, at some more convenient season, to prepare for the Judgment to come: but "now is the accepted time, now is the day of salvation."

"The hill of Zion yields  
A thousand sacred sweets,  
Before we reach the heav'nly fields,  
Or walk the golden streets."

Religion would be desirable, were there no world but this. Godliness has the promise of this life, as well as that which is

to come. My dear cousin, I cannot tell you what anxiety I feel for your salvation. Can you feel easy, while exposed, as you are to the wrath of God? There is bread enough in our Father's house, and to spare. O! let us live no longer on husks.

*J.* Have you prayed for me? Yes, I know you have; and I hope your prayers have been heard and answered. You little think of the amazing change that has taken place since I saw you. I can hardly believe I am in the same world, and among the same people.

*A.* What a pleasing surprise! Tell me all!

*J.* I am covered with shame and confusion of face, when I reflect on the light and trifling manner with which I received your friendly counsels. But notwithstanding my obstinacy, they were like nails fastened by the Masters of assemblies. By the blessing of that God who will have mercy on whom He will, they penetrated through the thick veil of unbelief, & laid me open to myself. My whole life appeared like a series of aggravated rebellion. What could I do? I could not, I dare not pray. I thought God was so angry with me, He would not hear. Filled with alarming fears, I seemed to anticipate the final sentence, "Depart ye cursed into everlasting fire, prepared for the devil and his angels." With my mind thus agitated, I was compelled to receive one of the gayest parties I had ever witnessed. You can conceive, better than I can express, the sensations that pervaded my bosom. My words were few, and my thoughts pensive; and my tears often stole imperceptibly down. After a long and tedious evening they left me. I flew to my chamber, threw myself at the feet of sovereign mercy, and poured my sorrows into the bosom of God. Yes, Almira, He heard me, He unveiled to me some glimpses of his adorable attributes, and gave me some longing desires to be truly His. After a few days spent in constant intercession, He spoke peace to my soul, showed me the sufficiency of Christ's blood to cleanse from all sin, and his willingness to take me and all my burdens unto His Almighty arms. Thus you beheld your friend, I hope, a trophy of victorious grace.

*A.* To God be all the glory. May our hearts be knit together in the indissoluble bond of Christian love. What shall we render unto the Lord for all his mercies? Let us call upon our souls, and all that is within us, to bless his Holy name. A common degree of holiness will ill become us, who are so high-



ly privileged—nursed in the lap of piety, and favoured with that powerful stimulus, the Sabbath School, till our memories are stored with a rich fund of useful knowledge, we are under the highest obligations to make an entire surrender of ourselves, and improve every talent to the glory of God.

*J.* Your parents, Almira, have been pouring instruction into your mind; and had you never heard of a Sabbath School, you would have been indoctrinated in religion.

*A.* I doubtless should; but without this stimulus, I never should have committed to memory so many catechisms, and been able to recite the whole of the New-Testament. Only look back a few years, and see how far our privileges exceed those of our predecessors! Nothing is now left undone for the rising generation, to prepare them for extensive usefulness, and yet how few make a right improvement of these blessings!

*J.* Religion has become popular; and great exertions are made to spread its benign influence throughout the world. Yet, after all, there is but a little flock of real Christians—here and there a solitary one that dares to come out and be separate, to put on the armour, and stand decidedly on the Lord's side.

*A.* No doubt God has many hidden ones; but eminence in religion is desirable; and those that are careful to shine as lights in the world, and by a holy life and conversation make it manifest to others, that they belong to another kingdom, will have the respect, even of the enemies of the cross.

*J.* The people of the world are quick to discover the faults of Christians; it is therefore important for them to walk circumspectly.

*A.* Well, my dear girl, if we are not deceived, we now have entered the vineyard, and have something to do for God. We are young; but it was by the means of a little captive maid of Israel, that Naaman was cured of his leprosy. The leprosy of sin is epidemic; and but few of our associates are free from the fatal disease. Is there nothing we can do for them? Will not the love of Christ constrain us to seek their salvation? Can we not plead with them to go and wash in the all-cleansing fountain of Christ's blood?

*J.* Yes, we will plead with them to go with us; we will study to do them good. They have now, indeed, the best of instruction, and we can tell them no new thing; but God may bless our words, if we constantly pray to be directed by his Spirit.

## FOR THE INFORMER.

*An extract from the Experience of Sarah W. Brown, of Mendon, Ontario Co. N. Y. written by herself.*

FROM the early part of my life. I was convicted of sin, & in the midst of my worldly vanities, the thought of death and judgment would often spoil all my fancied pleasures. Often when preparing for the ball-room, a thought has struck my mind, that perhaps before the rising of the sun, my soul might be called for. I would then promise the Lord, if he would spare my life until I had attended at the place appointed this time only, I would never be engaged in such amusement again. But soon these impressions would wear off, and I would transgress again. After thus grieving the Holy Spirit repeatedly, I began to conclude, that as my life had been spared, it probably would be until I became old, and then I thought I would attend to the concerns of my soul. Thus passed many years of my life.

At length I removed to a distant part of the country, where I first heard of a reformation. I attended a meeting, where the ordinance of baptism was administered. Then I began again to "think on my ways." The ordinance appeared solemn. I thought these people were preparing to die, and go to heaven, while I (on the other hand) was fitting for destruction. I went away with a heavy heart, pondering over my past life, and my present situation. Sleep began to depart from me, and conviction continually rested on my mind. During this time, I was careful to secrete my feelings, until a solemn gloom spread over my mind to that degree, that tears of reluctance began to flow, and my heart was melted into tenderness on the account of my sins. When I could no longer conceal my feelings from the people present, I exclaimed: "*What a wonder it is, that the Lord has spared my life so long, when I have been so wicked!*"

Nothing especial occurred after that for some years, except repeated reproofs of God's Spirit on my mind, and a few circumstances which I will here mention.

My sister, who was younger than myself, was converted, and spake very feelingly to me about my soul; likewise my father experienced religion, and gave an exhortation in a meeting which I attended, that solemnly impressed my mind; also the preaching of Elder David Milliard was attended with power to my heart.



One night after returning from school, I resorted to the woods to pray. My mind was led to view my past life, and to look forward to the destruction of this world. Oh how I lamented! I tried to find mercy, but feared that the door was shut, and I should be forever miserable! The birds that flew over my head, seemed to say in their song, that they were happy—but I was wretched! These words then occurred to my mind: *“Choose ye this day whom ye will serve.”* *“And now is the accepted time.”* I then took up a resolution, never to neglect seeking, till I could find mercy, if it was to be found. At a conference meeting the next Sabbath evening while one of the brethren was praying, I kneeled down and said, O Jesus, come and take possession of my heart. I gave up all to the Lord. My sins were swept away, and my soul filled with joy. I then opened my mouth and said,

*“My willing soul would stay in such a frame as this,”* &c.  
*“O praise the Lord, for his mercy endureth forever.”*

- 1 ALL glory be to God on high,  
 And to the LAMB, who once did die,  
 Who once was slain, yet lives again,  
 And now resides on Canaan's plain.
- 2 He took his flight from earth away,  
 Unto the realms of endless day;  
 At “GOD'S RIGHT HAND” he has sat down,  
 Where Elders cast their glit'ring crowns.
- 3 O could I with my Saviour dwell,  
 I'd bid this world of sin farewell;  
 My soul would stretch her wings and fly,  
 To reign with him above the sky.
- 4 Farewell, my kindred, all farewell,  
 Here is no home for me to dwell;  
 My hopes are fix'd beyond the skies,  
 Where my best joy and treasure lies.

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#### ANECDOTE.

A child, about eight years old, once asked his father why he did not pray for him, as some good parents whom he had read of, used to pray for their children? The father looking steadfastly at his dear boy, sighed and wept, and, pressing the child to his bosom, said, “No wonder I have not prayed for you, my dear; I have never prayed for myself.” “Then I will pray for you, papa,” said the child. This circumstance was the means of the conversion both of the father & mother.

BELFAST, (MAINE) JULY 27.

**HAIL STORM.**

In Hope, Appleton Plantation and Montville on Friday last, about 3 o'clock. P. M. hail, accompanied by a strong easterly wind, is said to have fallen in some places, from 6 to 8 inches deep; some hail stones to have measured 5 inches and a half in circumference; vegetation to have been destroyed, and glass windows on the windward side of houses to have been entirely demolished.—Our informant asserts, that on the morning of Saturday last, he found and measured a hail stone of four and a half inches in circumference; & that hail was lying near fences, &c, six inches deep. The roar of the falling hail was so loud, that the people surrounded by it could not distinguish it from the thunder which accompanied it, and which was ascertained by persons, out of the reach of the storm, to have been very heavy.

Since writing the above from verbal information, we have received a communication from Appleton, and another from Montville, corroborating the above statement, and adding some particulars equally astonishing, which we have not room to insert. The oldest inhabitants recollect no storm which can compare with this, and it is considered unparralleled in the history of New-England.

P. S. We have received several other communications upon this subject, by which it appears, that there is no chance for any crop within the range of the storm; that the hail fell 6 inches upon a level in many places; and the ground remained covered on the fourth day after the melancholy event.

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FOR THE INFORMER.

Thunder and lightning, wind and hail have been very frequent in various parts of the U. S. during the present season. Many buildings have been burned by lightning, cattle killed, and several human lives lost. These things ought to remind us of the dreadful storm that is gathering, and will beat upon the wicked in the great day of "God's wrath," and "who shall be able to stand!" Surely none but such as have made Christ their refuge. O how important it is, that we "seek the Lord while he is to be found; call upon him while he is near." "For Behold, now is the accepted time; Behold now is the day of salvation."

If any think it a dishonorable thing to be a christian, they



are greatly mistaken. What greater honor can be conferred on man, than to be an heir with the KING OF HEAVEN? In HIM are honors which are permanent, riches that are durable, and pleasures that will last forever. What will it avail us to have the applause of the world, the few moments we remain in time, if to obtain it, we lose our souls! How different the situation will be in the day of Judgment, between those, who are on the right hand of Christ, and those, on the left. "*These shall go away into everlasting punishment; but the righteous into life eternal.*" The horrors of guilt in that day will out-weigh all the enjoyments we have taken in forbidden pleasures; and the joys of the righteous will far exceed all the sorrows of this world. Let us, above all things, secure an interest in heaven now, then we can, with pleasure, bid farewell to sublunary enjoyments, and, with immortal transports, enter into the joys of our Lord.

E. C.

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DIED.—In this town, Henry H. Dudley, son of Mr. Hubbard Dudley, aged 1 year and 8 months. John Cass, son of Mr. Theophilus Cass of Canaan, N. H. aged 11. Albert Tilton, son of Mr. Joseph Tilton, aged 4 years. In Unity N. H. the 4th ult. of the typhus fever, Mr. Jonathan Proctor, aged 69. His death was much lamented by a large circle of relatives and friends, and especially by the church, of which he had been a member about 30 years. In his sickness he manifested a calm resignation to the will of God, and quietly fell asleep in death, in hopes of rising to a glorious immortality.

In Weston, Ct. on Wednesday 19th July, Mr. Bradley Treadwell, aged 31, after a short illness of five days. The circumstances of his death were truly extraordinary; on the morning of the 19th, he gave the parting hand to all present. When all supposed he was dead, the neighbors were sent for, to lay him out. About four hours after the suspension of life, when they were just about to proceed to lay him out, he was observed to have a small motion in his breast, which surprised the by-standers, and soon increased signs of life began to appear, when one present spoke to him, he attempted to answer by making a faint, inarticulate noise, which again terribly surprised them; he then suddenly, as from a sleep, arose in his bed, and sat up. The first words he uttered, were, "I have seen glorious things since I have been gone;" [which was a-

bout four hours,] "it appears to me I have been gone 4 or 5 days. I have seen the new Jerusalem, with all its inhabitable beauties, and heard the sweet music of the angels. I have seen and drank of the waters of life, which have cured me. My conductor told me, I must return for a small space, & tell my friends and neighbors to prepare to meet me in that happy place." He continued to comfort and exhort all present the remainder of his time with great earnestness, which was about four or five hours. He also said "I saw and heard the weeping of my friends from beyond the mountains, echo and re-echo, and was told by my conductor to tell them not to weep for me but for themselves." He continued in that state till he expired, and sweetly fell asleep in Jesus.

The above and foregoing was communicated to the subscriber by a person who was present at the time, and whose veracity may be relied on, with many other unexceptionable witnesses.

SETH HALL.

Fairfield, July 24, 1820.

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### ANECDOTES.

A child of six years of age, introduced into company for his extraordinary abilities, was asked by a dignified clergyman, "Where God was," with the offer of an orange. "Tell me," replied the boy, "where he is not? and I will give you two."

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Sarah Henly, a little girl about 11 years of age, said to a relation who complained of poverty, "A man may go to heaven without a penny in his purse, but not without grace in his heart."

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The superintendent of a Sunday School in Bristol, discouraging lately with the children, asked, among other things, "Where is God?" One of the elder boys immediately answered, "In heaven." The teacher not appearing satisfied with this reply, again repeated the enquiry, when a lad, younger than the other, answered, "Every where." Requiring still further explanation, the question was again put, "Where is God?" when a third boy, (thinking no doubt that he could improve on the answers already given) most cheerfully answered, "God is here." The views of the Superintendent were now met, & he endeavored to impress on the minds of the children the important truth that God is in heaven—God is every where—God is here.

NOTICE.—*Vt. Y. M.* will be at *Verstire*, 1st Sat. in Oct. next.